MINISTER AS SPIRITUAL DIRECTOR: A SPIRITUAL FORMATION EDUCATION PROJECT TO ENHANCE SPIRITUAL MATURITY

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ABSTRACT

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The context for this ministry project was on the South side of the city of Chicago, Illinois. The ministry location was Southside Tabernacle Church. Because of the rapid growth of the Church, it was the author's desire to initiate an environment for Christian learning that could help individuals mature spiritually. The author believes that Christian education is an element that can help enhance spiritual maturity in believers. This was accomplished through multiple 10-week Bible classes. Through being educated in the Word of God, the hope was that ultimately, participants would mature into solid Christian leaders in the local Church.

ABBREVIATIONS

KJV	King James Version
NIV	New International Version
NAS	New American Standard
ETC.	*et cetera*

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INTRODUCTION

Jesus Christ is calling the church to a higher level of service and spirituality. There is a need for a greater level of spiritual growth and maturity among its members and leaders. The cost of leaving this matter unresolved could be detrimental toward the future of the church. Henceforth, educating towards spiritual growth and maturity plays a vital role in the life of every believer. The ministry project is designed to show how Christian education can enhance the spiritual growth and maturity of believers. Furthermore, the researcher establishes a satellite school called the Urban Bible Training Center, to produce the results he intended to accomplish. This satellite school is established in Chicago, Illinois, at Southside Tabernacle Church.

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."[1]

In learning more about the will and the ways of our Lord Jesus Christ, the researcher believes that our spiritual growth and maturity will be enhanced. What Jesus Christ teaches is spiritual. The Lord's teaching is from heaven. It is fit to quicken and nourish the soul.

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[1]John 6:60-63 KJV

Chapter One, of the ministry project, gives us the personal, spiritual and demographic base from which the researcher develops and carries out the project. Because the researcher senses a greater need for spiritual growth and maturity among members and leaders in the church. Chapter Two gives us greater insight into why the researcher chose the project and what he intends to accomplish. Chapter Three explores the theoretical, theological, biblical and historical foundations. Chapter Four allows us to view the design of the project. Also, it shows us what practical means were used in accomplishing the goal. In Chapter Five, data is collected and analyzed in an effort to show whether or not the goal was accomplished. Chapter Six reflects on the project, summarizes it's results, and draws a final conclusion.

One of the goals, as Christian leaders, should be to mature and grow spiritually. The goal and hope of Christian leaders should be that we are better able and prepared to equip the saints for the work of the ministry. However, lets not forget that in order to be a successful leader, we need to continue to work toward having a greater personal relationship with the Lord Jesus Christ ourselves. Through more knowledge, understanding and wisdom in Jesus Christ, we as believers allow the Lord's best to take place in our lives.

CHAPTER ONE

MINISTRY FOCUS

Moses taught that "man does not live by bread alone but on every word that comes from the mouth of the Lord."[1] The Apostle Paul aimed at training and teaching everyone as wisely as he could, so as to set everyone before God "mature in Christ."[2] It is possible to know God's Word and not be spiritually mature, but it is impossible to be ignorant of God's Word and be spiritually mature. Henceforth, the focus of ministry must be that people are educated in the Word of God in a hope that they become spiritually mature. In doing so, we must be sure that our teaching produces growth in Christ Jesus.

The following six priorities are ones that can help us educate for spiritual growth. First, the centrality of the bible must be maintained. In other words, spiritual maturity begins with a knowledge of God's Word.[3] Second, the context in which we teach must be within the community. The disciple named John taught that we must love one another.[4] Third, spiritual maturity involves how we think. "Education that leads to spiritual maturity engages the mind and shapes the way people think."[5] Fourth, we must make an

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[1]Deuteronomy 8:3 KJV

[2]Colossians 1:28 KJV

[3]Perry Downs, *Teaching For Spiritual Growth* (Grand Rapids, MI: Zondervan Publishing House, 1994), 199, 200.

[4]John 13:35 KJV

[5]Downs, *Spiritual Growth,* 199.

effort to educate in such a way that contents and methods are fashioned to the ability of the learner. Fifth, spiritual maturity involves the whole individual. "Maturity has to do with how we think, where we place our affections, and how we behave."[1] Last, we can never bring anyone into spiritual maturity on our own. God must be in the process. It is God who must give to someone a new heart and God who must bring someone into spiritual maturity. Paul says "For those God foreknew he also predestined to be conform to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified."[2] Yet, in all things, God often times uses our efforts to accomplish His goals.

"No tree or plant could thrive if it always had to remain in full leaf or flower and be in perpetual sunshine. It must have seasons of recuperation and time for quiescence in preparation for a further season of advance. So also it is with the soul. Those times for all that was felt and hoped for, must sometimes yield to more austere and sober periods. If only it can be realized that these pauses of indefinite length are part of the normal growth of the soul, and not a sign of retrogression, their benefit is incalculable."[3]

"Where the objective is clear the way to it becomes plain, and all that happens is recognized as part of the disciple's training. The goal is God, the way is Christ, and those who pursue must be detached from the things of earth and wholly attached to God, pressing on with a disentangled heart, which seeks satisfaction only in God Himself. Experiences and feelings pass, but growth, development, and the process which induce

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[1]Ibid., 200.

[2]Romans 8:29-30 KJV

[3]Mildred Cable, *Towards Spiritual Maturity* (New York: London, Hodder and Stoughton, LTD., 1939), 191.

maturity persist in the hands of Him Who has begun a good work and will go on to perfect it."[4]

The Call To Ministry

The researcher was born in New Orleans, Louisiana. His father's name is Norman Roussell and his mother's name is Dorothy Roussell. Both, also are natives of New Orleans. During his early years, life was really good. The researcher, his mother and father attended a local Baptist Church. His grandmother also attended. It was during those years that he really believed God had His hand on the researcher's life.

During his teen age years things changed. Problems arose. The neighborhood became plagued with drugs, alcohol, crime and violence. Because of those problems, the researcher began to seek refuge from outside of the home. The decision ultimately got him entangled in a web of sin, almost destroying his life.

Moving into his early adulthood, the good, the bad, and the ugly, was all apart of his life. Violence, drugs and crime became second nature. The researcher always remembers crying out to God and thinking that God was all he had. He went in and out of rehabilitation centers making effort to add positive balance to his life. In the midst of all of the trouble and difficult times, he knew that God still had His hand on his life.

After his best friend was murdered in Miami, Florida, the researcher really felt a need to change. The researcher enrolled into the Veterans Administrative Hospital's rehabilitation program, and was diagnosed with terminal sclerosis of the liver and was given six to nine months to live.

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[4]Ibid., 191.

The researcher left the hospital and moved into a drug house–only to die. Three months later, his mother knocked on the door of the drug house and told him about Teen Challenge. She said to him that there were people in Teen Challenge, whose lives were in worst shape then his life ever could be in. His mother told him that their lives were being changed by the power of God. Two days later the researcher was on a bus to Cleveland, Ohio, with a desire to live. He was told that Jesus was at that Teen Challenge center and that Jesus Christ could give him life. While at Teen Challenge of Greater Cleveland, he accepted Christ into his life. After a visit to one of the local clinics, he was told that he did not have any traces of sclerosis; and that he was in perfect health. The researcher knew then, that God had healed him. Also, he received God's call into the ministry.

After four months in the Cleveland, Ohio center, the researcher went to Teen Challenge's Advanced Bible Training Center in Cape Girardeau, Missouri. Upon completion, after ten months, he went back to Cleveland's Teen Challenge where he worked on staff for almost two years. Then a family offered to help send him to Central Bible College. The researcher accepted. While at Central Bible College, God prepared him for ministry in a way that he could never dream. The researcher began preaching and leading evangelistic teams every Spring Break and Summer to Los Angeles, California; where he had the opportunity to work as an associate pastor at Hawthorne Assembly of God. Also, while at Central Bible College, he had the privilege of working on staff at Solid Rock Assembly of God, in Springfield, Missouri, as a staff pastor.

Before graduation, he left Central Bible College for a short period of time to work on staff at Southside Tabernacle Church, in Chicago, Illinois. However, in the Spring of 1999, the researcher returned to finish his last semester.

On April 29, 1999, God blessed the researcher with the opportunity to graduate from Central Bible College with a Bachelor's degree in pastoral ministry. Upon graduation, he accepted a ministry position with the Convoy of Hope as a National Director. After two years with the Convoy of Hope, the researcher and his wife knew that God was calling them into senior pastorate ministry. Eventually, they found a window of opportunity, and headed back to Chicago, Illinois. In the Spring of 2002, he enrolled into Trinity Evangelical Divinity School's Master of Arts in Urban Ministries program. Also, he was called back on staff at Southside Tabernacle Church, in Chicago, Illinois, as an associate pastor.

Upon graduation from Trinity Evangelical Divinity School, the researcher remained consistent and committed at Southside Tabernacle Church. He continued to work on his Master of Divinity equivalent courses at Trinity. Just before completion, he applied for admission to United Theological Seminary, for their Doctor of Ministry program, and was accepted. The researcher knew for a long time that God was calling him to that level of learning. God is well able and worthy to be praised!

Context For Ministry

The Southside Tabernacle Church, was started in the mind of Dr. Clark. While a patient in Michael Reese Hospital, Dr. Clark encountered black nursing care and a black roommate. This experience touched Dr. Clark's heart, as well as the heart of the District

Superintendent of the Assemblies of God in Illinois. As a result of this experience, a seed was planted to start the first black Assembly of God Church in the State of Illinois.

In 1968, Reverend Thurman Faison met with the Presbyters. It was agreed that this would be the year to start the church. The Holy Spirit led Reverend Faison from New York to Chicago to organize a local congregation for the church. This effort was under the direction of the Home Missions' Board.

Under Pastor Faison's ministry, the church reached a high attendance of 65 members. In July 1971, Reverend Faison was called to the Evangelistic field and the mantle was passed on to Reverend Charles Blackwell. Reverend Blackwell served for one year, beginning in August 1971.

During the third year, the church continued to grow. Reverend Blackwell felt led of the Lord to continue his education and God moved upon the heart of Reverend Spencer Jones, who then had interned three summers, to take the mantle and pastor the church.

The original vision of the Southside Tabernacle Church is to reach many souls with the Gospel of Jesus Christ. The expanded vision is to reach the inner cities of America with the Gospel of Jesus Christ. Therefore, Southside has been a catalyst in training young men and women in Pastoral Care, for planting churches in the inner cities of America. Many ministers completed their internship and branched out into the ministry. Twenty-six churches started as a result of this ministry.

Southside believes in strong families, personal evangelism, and caring for those who are hurting. Presently, we are located on the South side of Chicago at 7724 South Racine Street. The Southside Tabernacle Church is right in the middle of what is called

the Auburn-Gresham district. The total population in this district is 55,928; with 54,862 people being black. There are 347 hispanics and 237 whites. Four hundred eighty-two people make up other ethnic groups.[5]

Some areas of Auburn Gresham have fallen victim to dope-peddling and crime over the past three decades. Yet the community as a whole is still known for exceptionally strong churches. The number of families that live in the community is 13,568. The number of persons living alone is 4,015. Auburn-Gresham's workplace population is 5,518 people with the median income being $74,051.[6]

The number of middle class households is 6,488; while the rest are lower class households. Only a small percentage, are upper class households. The housing stock in Auburn Gresham is a mix of two-flat and three-flat buildings and houses. The small apartment buildings, dating from about 1920 and priced from $120,000 to $160,000, are found primarily from Halsted Street to Racine Avenue between 75th and 83rd Streets.[7] Though Auburn-Gresham's well-documented problems are deeply entrenched; we still have a powerful hope in our Lord and Savior Jesus Christ.

Mayor Richard M. Daley announced the opening of three Family Assistance Centers to provide Chicagoans with information on the entire range of programs for families, children and seniors. The centers provide information and assistance in filling out application forms for a wide variety of programs. There are programs of assistance for new homebuyers, including City Mortgage and Tax Smart. Families can learn about

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[5]Chicago Suntimes, suntimes.com classifieds; available from http://www.suntimes.com/census/communities/auburn_gresham.html; Internet; accessed 30 September 2004.

[6]Ibid.

new affordable single-family homes that are being constructed through the New Homes for Chicago program; and about affordable units in market-rate developments through the Chicago Partnership for Affordable Neighborhoods. They also can take advantage of adult education courses on financial literacy through a partnership with the City Treasurer and City Colleges.

The centers also provide information about Chicago's four workforce development centers and our partnerships with more than 30 community-based organizations that provide job training. Senior citizens can apply for a Benefits Check-Up, which determines their eligibility for more than 1,000 city, state and federal benefits. They also can learn about legal and other services, including resources for people raising grandchildren. Also, the centers provide information about Head Start, KidCare and other programs for children.

A once-vibrant 79th Street was reduced to a string of boarded-up storefronts. Prayer, strong churches, and a revitalized economy have helped to bring life back to the community through housing, commercial strips, and jobs. The rebirth of the community was aided by projects and programs to help meet the needs of the people.

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[7]Ibid.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

Within the realms of Christian leadership there is a need for spiritual maturity. There is also a need for members of local congregations to abound in the work of the Lord, but in order that one be efficient and effective in the task at hand spiritual maturity is essential. Spiritual maturity is needed for successful leadership. God's perfect will and purpose for our lives, has an opportunity to be revealed: through Christian education in spiritual maturity.

The problem is this. Because of the rapid growth that the Church is experiencing; and, a high level of service and spirituality that the Lord is calling the Church to; there is a need for a greater level of spiritual growth and maturity among its members and leaders. According to Thomas the privilege of participation is voluntary and spirit-led, such that if members decide that contributing to the life and work of the congregation is no longer necessary for them and their obedience to Christ, the Church accepts their decision as the will of God and releases them from the privilege of participation; including financial, spiritual, and physical support of the congregation.[1]

If the Church is to be effective and relevant for God-centered ministry in our century, it needs to be spiritually mature. Maturity does not exclude dissent and

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[1]Frank A. Thomas, *Spiritual Maturity* (Minneapolis, MN: Fortress Press, 2002), 48.

disagreement, but handles them directly and forthrightly so the church can stay on track to accomplish its mission.

The increase of spiritual and personal maturity relies solely on prayer and solely on the Lord, as he continues to bless us with answers to our prayers. In fact, prayer comes first in seeking God to become more spiritually mature.

One way to grow spiritually is to start praying more effectively. To do that, most of us need to be educated in the manner of prayer that is most effective for us, and those we are praying for.

This description of a "spiritually-minded person" by a fourteenth-century Dominican has been a good example of classic introverted spirituality. He said "[He] should recollect himself in the central point of his soul and raise his heart to God with great might; inwardly gazing upon God's presence, and ardently longing for whatever is dearest to God's will. He should die to self and to all created things and immerse himself ever deeper in God's most Holy will." [2]

Consequently, our goal as leaders in the church should be to grow spiritually that we might have a strengthened spiritual life that we may be able to equip the saints for the work of the ministry.

The author believes that by involving church members in Southside Tabernacle Church's Urban Bible Training Center, their knowledge of Jesus Christ, spiritual maturity and spiritual growth, will enhance.

This process will be accomplished through a case study involving three students that have participated in Southside Tabernacle Church's Urban Bible Training Center.

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[2]Henry C. Simmons, *In The Footsteps of the Mystics* (New York: Paul Press, 1992), 93.

For these students, who have taken the classes, Biblical Theology of Prayer and Old Testament Survey, we hope that the classes have enhanced spiritual growth and maturity.

CHAPTER THREE

THEORETICAL FOUNDATION AND REVIEW OF LITERATURE

For all Christians who are truly saved, we are on a journey toward spiritual maturity. In essence, our spiritual growth is in direct proportion to the amount of time we spend with God. Maturity has to do with how we think, where we place our affections, and how we behave.[1] As Christians, our desires should be: (1) Praying whereby God's truth and power can be released to enable us to be who God wants us to be, (2) Learning and practicing God's truth, (3) Attaining fellowship with God and with one another, (4) To be Christians who use their material possessions to glorify God, (5) Reaching others for Christ, (6) Building strong families, and (7) Growing spiritually.

In the Bible, faith stands out as foundational in determining the degree to which a group of believers measure up to the stature of the fullness of Christ. Faith is part of the great trilogy–faith, hope and love. Faith is always mentioned first when these three concepts appear together. Faith is most often mentioned as corporate. That is, faith is not just personal to an individual, but is more often an expression of a body or group of believers.

For the Thessalonians, faith and hope were closely linked. Paul recognized the hope that the Thessalonians displayed. This was patience that they developed through

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[1]Perry Downs, *Teaching For Spiritual Growth* (Grand Rapids, MI: Zondervan Publishing House, 1994), 199.

trials. Paul said: "We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;"[2]

It was their hope of eternal life and the Second Coming of Jesus Christ that provided a sense of security, steadfastness, endurance and patience in the midst of their difficulties.

Furthermore, the Bible tells us that the greatest treasure in life is not prestige, not power, not a possession; but the greatest treasure is love. Love is related to the very essence of who God is. The apostle John states: "God is love."[3]

This does not mean that our creator is some immaterial force called "love," some eternal principle that is operating in our universe. Rather, to state that "God is love" means that it is the very essential nature of God, the living, personal God, is love. As He is "light,"[4] and "Spirit,"[5] He is also love. And, of course, Jesus Christ is a personification of that love.

This is only part of divinely inspired experiences all Christians need on a consistent basis in order to become mature in Christ.

Howard Rice asserts that many people seek the certainty of God's nearness and reliability, which only a direct sense of God's presence can bring.[6] He tells us that

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[2]1 Thessalonians 1:2-3 KJV

[3]1 John 4:8, 16 KJV

[4]1 John 1:5 KJV

[5]1 John 4:24 KJV

[6]Howard L. Rice, *Reformed Spirituality* (Louisville, KY: Westminster/John Knox Press, 1991), 21-24.

"Human restlessness is one form that the longing for God takes; it urges us on and prods us. Until we discover that God is real for us, we are likely to continue to be dissatisfied and unfulfilled."[7] "The experience of God's closeness is a blessing and a source of courage, but it is also a source of discomfort. People frequently try to avoid, or hide from, any direct sense of God." However, "Any experience of God's reality is that some preconceptions be put aside. When we can admit that there is more to the world than that sense of experience, then we open ourselves to the possibility of being surprised by God. There can be a place for mystery without the need to explain it away or solve it as a puzzle. Experiences of pain explain it away or solve it as a puzzle. Experiences of pain and loss are doorways to the sacred, because they force people to let go of their defenses. Once our worldview is disturbed, we can be open to accept experiences that had previously been either ignored or denied."[8]

The International Standard Bible Encyclopedia says this about the spiritual man: Spiritual Man,[9] (*ho pneumatikos*) is in distinction from the natural, the unrenewed man;[10] man in whom the Holy Spirit dwells and rules. This divine indwelling insures mental illumination: "He that is spiritual discerneth (AVm) (or interpreteth) all things"; moral renewal: "a new creature";[11] "a new man";[12] spiritual enduemerit: "Ye shall receive power."[13]

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[7]Ibid., 21-24.

[8]Ibid., 24.

[9]*International Standard Bible Encyclopaedia, Electronic Database* [CD-ROM] (PC Study Bible For Windows, 1993-98).

[10]1 Corinthians 2:15 KJV

[11]2 Corinthians 5:17 KJV

[12]Ephesians 4:24 KJV

Human uniqueness and difference effect everything we do and have a profound impact on our interpretation and practice of religion. In maturing spiritually, prayer takes its place. Prayer is both corporate and personal; spontaneous and disciplined. Prayer is an affair of the heart. Prayer involves hearing and listening. Elizabeth Rowe, in Howard L. Rice's book, "Reformed Spirituality," said this: "Almighty God, forgive my diffidence, while I confess it is most inexcusable. Thy hand is not shortened, nor are the springs of thy bounty sealed; thy ancient miracles have not exhausted thy strength, nor hath perpetual beneficence, impoverished thee; thy power remains undiminished, and thy mercy endureth forever. That dazzaling attribute surrounds me with transporting glories: which way so ever I turn, I meet the bright conviction; I cannot recall a day of my past life on which some signature of thy goodness is not stamped."[14]

Christianity has been divided into two camps. The first are those who have emphasized the Christian life as primarily a private inner journey of personal morality, prayer, devotional experiences, and a sense of closeness to God; and, secondly, those who have felt called to take up the outer journey of discipleship by seeking to change society, writing letters to government officials, and trying to get unjust laws changed by protest or civil disobedience. Rowe says "The goal of the Christian life is union with Christ, but such union is only dimly and occasionally realized in this life by most of us."[15]

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[13]Acts 1:8 KJV

[14]Elizabeth Rowe, *Devout Exercises of the Heart* (Lewiston, NY: Mellen Press, 1987), 163.

[15]Rice, *Reformed Spirituality,* 199.

"A river of the Spirit is bursting forth from the hearts of women and men, boys and girls. It is a deep river of divine intimacy, a powerful river of holy living, a dancing river of jubilation in the Spirit, and a broad river of unconditional love for all peoples."[16] Jesus says: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."[17]

One of the best things we can do for one another is to encourage regular immersion in the Gospel narratives, helping each other understand Jesus' perceptions into life and his counsels for growth and then making constant application to our daily experience. Nothing is better than the Spirit empowered life. As we live, move, and have our being, divinely inspired gifts that God bestows upon individuals, are for the good of the community of faith and the advancement of the Kingdom of God upon the Earth.

Richard J. Foster, however, gives us two questions. (1) What is the Evangelical Tradition? He says it is a life founded upon the living Word of God, the written Word of God, and the proclaimed Word of God. (2) Why should we explore it? We should explore it because through it we experience knowledge of God that grounds our lives and enables us to give a reason for the hope that is in us.

"Every one of us is called to a Word-centered life. Jesus Christ is among us as the Word of God living. He teaches us, guides us, rules us, comforts us, corrects us, nurtures us, and strengthens us. The Bible is given to us as the Word of God written. Through the illuminating, guiding ministry of the Spirit, Scripture is portrayed as the written Word of

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[16]Richard J. Foster, *Streams of Living Water* (San Francisco, CA: HarperSanFrancisco, 1998), xv.

[17]John 7:38 KJV

God. In addition, the doctrinal fidelity of the early Christian witnesses, helps to guide our understanding and interpretation of the Christ event. And we have the evangel, the good news of the gospel, as the Word of God proclaimed. In obedience to Christ, people everywhere ought to be reconciled to God through the atoning sacrifice of Christ Jesus. This leads, of necessity, to lifelong discipleship to Christ, through which we learn from him how to live the abundant life of "righteousness and peace and joy in the Holy Ghost."[18]

In summary, Dwight M. Pratt talks about spirituality in this way: SPIRITUALITY (spir-it-u-al'-i-ti): is the state of being spiritual in the higher use of the word. It is purely a religious term and signifies the state of a soul vitalized by the Divine Spirit and made alive unto God. It covers the entire range of man's faculties: intellect, feeling, will-all the attributes of personality.

The intellectual can be divorced from the spiritual, but the spiritual can never be divorced from the intellectual. If a man is spiritual, his intellect is touched with the divine life and comes under the power of the divine baptism. One word describes this mental quickening and illumination–"vision." "The pure in heart shall see God." Paul affirms that the Spirit of God operates directly on the mental faculties, adjusting reason and intellect to the divine reason, and enabling man to think God's thoughts and discern His purposes, nature and will.[19] The common use of the word "spirituality" limits it mistakenly to religious experience, narrowly interpreted, but as spirituality brings the

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[18]Foster, *Streams of Living Water,* 233.

[19]I Corinthians 2:12-13 KJV

intellect into harmony with the divine reason in every realm of mental action, it may be as manifest in science, art, philosophy, commerce and law as in religion.

The feelings and emotions are fertile soil for the spiritual life. Love is the beginning and end of true religion. Spirituality in the realm of the affections is that state of soul in which the heart with its holiest love is centered on God as revealed in Christ. The specific and supreme work of the Holy Spirit is to shed abroad God's love in the heart.[20] Spirituality sets the affections on things above and brings the entire emotional nature under the regulating and redeeming sway of the Holy Spirit.

A spiritually-minded man is one whose will is set on God as well as his intellect and affections. In every fiber of his moral being, and in all the activities of his soul, he is under the guidance and dominion of the Holy Spirit. The affections present motives, the intellect estimates their worthiness, the will decides upon the course of action. When this trinity of mental operation, necessary to normal manhood, is under the sway of the Divine Spirit, man possesses spirituality, a state in which all the faculties of the soul are voluntarily and joyfully under the dominion and guidance of Christ's indwelling Spirit. When intellect, heart and will focus their energies reverently and affectionately upon Him, love-a passionate, ever-present, ever dominant love-is the result. This is the triune sphere of the Holy Spirit's indwelling and activity, and the character of such a God-centered and Spirit-filled life is described by the exalted word "spirituality."[21]

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[20]Romans 5:5 KJV

[21]*International Standard Bible Encyclopaedia, Electronic Database* [CD-ROM] (PC Study Bible For Windows, 1993-98).

Theological Foundations

Theology as it is understood, is from the perspective of the biblical writers themselves. This category of theology must be carefully distinguished from systematic theology, which systematizes and re-expresses the teachings of the Bible through the use of modern concepts and categories. Biblical theology is biblical because it states the theology of the Bible by limiting itself to the language, categories, and perspectives of the biblical writers. It attempts to arrive at this understanding without modern theological biases or assumptions.

Biblical theology, as it concerns spiritual maturity, is historical in its orientation. It attempts to get into the minds of the authors of Scripture in order to arrive at the meanings they intended for their original readers. This means that biblical theology, as it concerns spiritual maturity, is dependent upon careful interpretation of the biblical texts in their original languages. But biblical theology is much more complex than merely compiling Bible verses on various themes or subjects in the Bible, followed by a summary of this material. This approach would not be sensitive to the various historical contexts and specific emphases of the biblical writers.

Spiritual things, *(ta pneumatika)*, are things proceeding from the Holy Spirit and pertaining to the human's spiritual life, worship, and service. Contrasted in 1 Corinthians 9:11 and in Romans 15:27 with *(ta sarkika)* are things fleshly and physical, which have to do with the human's sensuous, corporeal nature, such as food, raiment, money. By "spiritual things," Paul signifies the benefits accompanying salvation; the gifts of the

Spirit, faith, hope, love, justification, sanctification, peace … all the fruits and blessings and aids of the regenerate life.[22]

Nevertheless, in attaining a complete theological understanding of spiritual maturity in one's life, we have to attain theological perspective concerning the Holy Spirit.

The Holy Spirit is the third Person in the Trinity. Scriptural Designations (Hebrew *ruah, 'elohim'* "Spirit of God," or *ruah*, YHWH, "Spirit of Jehovah"; Greek to *pneuma* to *hagion*, "the Holy Ghost," or "the Holy Spirit"). Frequently the term is simply "the Spirit," or "the Spirit of the Lord," or "the Spirit of God," or "the Spirit of Jesus Christ."[23]

The doctrine of the Holy Spirit has about it the difficulty that belongs to that of the Trinity or the existence of God as a purely spiritual being; the difficulty that arises from the narrow limits of human understanding. Nevertheless, the Scriptures bring to us their definite representations of truth, and with these Christian thought must concern itself. The chief topics of theology respecting the Holy Spirit, concerning spiritual maturity, are: (1) His personality; (2) His deity; (3) His relation to the Father and to the Son; and (4) His office or work.

The historic and prevailing doctrine of the Christian church, in accordance with is nality to the Holy Spirit. Prominent illustrations of this are found in Matthew 3:16-17; 28:19 and John 14:16-17; 15:26. (2) The pronouns used with reference to the Holy Spirit

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[22]Dwight M. Pratt, *International Standard Bible Encylopaedia, Electronic Database* [CD-ROM] (PC Study Bible For Windows, 1993-98).

[23]Matthew 3:16; Luke 4:18; John 14:17; Acts 5:9; Philippians 1:19 KJV

are invariably personal pronouns.[24] (3) The attributes of personality, self-consciousness, and freedom are ascribed to the Holy Spirit.[25] (4) The relations described as existing between the Holy Spirit and humankind, are such as to emphasize His personality. The Spirit strives with human nature.[26] He instructs, regenerates, sanctifies, and comforts believers.[27] We are warned not to "blaspheme against," "not to resist," not to "grieve," nor to "quench" the Holy Spirit.[28]

The deity of the Holy Spirit has been but little disputed in the church by those who have admitted His personality. The Arian heresy of the fourth century, which represented the Holy Spirit as the earliest of all the creatures of the created Son, is the chief exception to the general rule. The Scriptures that establish the personality of the Holy Spirit in many cases, as must have been noted, also establish His deity. Beyond this, attention is commonly called to the following sure indications of Holy Scripture: (1) The Holy Spirit is distinctly called God, and names are given to Him that properly belong to God.[29] (2) Divine attributes, such as knowledge, sovereignty, and eternity, are ascribed to the Holy Spirit.[30] (3) Divine works, such as creation and the new birth, are attributed to Him.[31] (4) Worship and homage such as belong only to God are paid to the Holy Spirit.[32]

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[24]John 16:13-14; Acts 13:2 KJV

[25]1 Corinthians 2:10; 12:11 KJV

[26]Genesis 6:3 KJV

[27]John 3:5-6; 14:16-17; 16:13-14; 1 Peter 1:2 KJV

[28]Matthew 12:31-32; Acts 7:51; Ephesians 4:30; 1 Thessalonians 5:19 KJV

[29]Acts 5:3-4; Acts 28:25-27; Hebrew 10:15-17; 2 Corinthians 3:17-18 KJV

[30]1 Corinthians 2:11; 12:11; Hebrew 9:14 KJV

[31]Genesis 1:2; Job 26:13; John 3:3-8 KJV

And harmonious with this is the fact that the sin against the Holy Spirit is the unpardonable sin.[33]

The relation of the Holy Spirit to the Father and to the Son is a subject with respect to which the faith of the church developed slowly. The controversies of the first four centuries related principally to the Son. The Council at Nicaea, A.D. 325, gave forth simply this clause respecting the third Person in the Trinity: "And we believe in the Holy Spirit." The second Council at Constantinople, A.D. 381, added the words "the Lord and Giver of life who proceeds from the Father, who is to be worshiped and glorified with the Father and the Son, and who spake through the prophets." At the third Synod of Toledo, A.D. 589, the words "filio que" ("and the Son") were added, so as to assert the procession of the Holy Spirit from the Son as well as the Father. This was a principal cause of the division between the Western and Eastern churches, the former maintaining, the latter denying, that the Holy Spirit proceeds from both the Father and the Son. The prevailing doctrine may be thus summed up: (1) The Holy Spirit is the same in substance and equal in power and glory with the Father and the Son. (2) He is, nevertheless, as to His mode of subsistence and operation, subordinate to both the Father and the Son, as He proceeds from them and is sent by them, and they operate through Him.[34]

Van Oosterzee does well to say, "Happily, not the sounding the depths of the Holy Spirit's nature, but the receiving and possessing of the Holy Spirit himself, is for us, even as Christian theologians, the main point." Hence, without detracting from the value of what has preceded, of paramount importance is the office and work of the Holy Spirit.

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[32]Acts 28:25-27; 2 Corinthians 13:14 KJV

[33]Matthew 12:31-32 KJV

This is indicated as follows: (1) The Spirit is the immediate source of all life, physical and intellectual.[35] (2) He bore an important part in the coming of Christ in the flesh and the qualifying of His human nature for His work.[36] (3) He is the revealer of all divine truth. The Scriptures are especially the product of the Holy Spirit.[37] (4) He moves upon the hearts and consciences of all men, attending revealed truth with His power wherever it is known and even where it is not known, affording some measure of divine light and gracious influence.[38] (5) He convicts men of sin; graciously aids them in repentance and faith; regenerates, comforts, and sanctifies believers; bears witness to their acceptance with God and adoption as God's children; and dwells in them as the principle of a new and divine life.[39] (6) He also exercises guidance in the ministrations of the church, calling men to various offices and endowing them with qualifications for their work.[40]

The Holy Spirit in this particular age from Pentecost to the out taking and glorification of the church, the Body of Christ, performs a special work in every believer the moment he exercises saving faith in Christ. Simultaneously with regenerating him the Spirit baptizes the believer into union with other believers in the Body[41] and into union

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[34]John 15:26; 16:13-15; 14:26; Philippians 1:19; Acts 11:15-17 KJV

[35]Psalms 104:30; Isaiah 32:15; Job 33:4; Genesis 2:7,Exodus 31:3; Numbers 11:17 KJV

[36]Luke 1:35; John 3:34; 1:32-33 KJV

[37]Micah 3:8; John 14:26; 16:13; 1 Corinthians. 2:10-13 KJV

[38]Acts 2:17; John 16:7-11; 1 Corinthians 2:4 KJV

[39]Romans 8:14-16; 1 Corinthians 6:19; 2 Corinthians 3:17-18 KJV

[40]Acts 13:2,4; 1 Corinthians 12:4-11 KJV

[41]1 Corinthians 12:13 KJV

with Christ Himself.[42] This is a unique and distinctive ministry of the Spirit during this age. The Holy Spirit also dwells perpetually within every believer,[43] and seals every believer for the day of redemption. In addition, the Holy Spirit fills every believer when special conditions of filling are met.

According to the prophetic announcement of John the Baptist of the Spirit's baptizing work,[44] the death, resurrection, and ascension of Christ were to inaugurate the new age of the Holy Spirit's ministry. Our Lord prophetically announced a drastic change in the Holy Spirit's operation in the age that was to begin. At Pentecost the Holy Spirit came as the ascension gift. He came, moreover, in a sense in which He was not here before and to perform all the ministries delegated to Him in this age; namely, regenerating, baptizing, sealing, and indwelling every believer with the added privilege of each believer being filled with the Spirit, if he meets the conditions of filling. The distinctive ministry of the Spirit for this age is His baptizing work. This occurred for the first time in the second chapter of Acts. The first occurrence of the baptizing work of the Spirit in chapter 2 marked the birthday of the Christian church. In chapter 8 the racially mongrel Samaritans were admitted to gospel privilege and granted the gift of the Holy Spirit, which included the Spirit's baptizing work, placing them in the church, the Body of Christ. In chapter 10 the Gentiles were likewise admitted. This latter instance marks the normal course of the age. Every believer, upon the simple condition of faith in Christ, is regenerated, baptized into the Body, indwelt perpetually, sealed eternally, and given the privilege of being continuously filled. The experiences of Old Testament saints and

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[42]Romans 6:3-4 KJV

[43]John 14:17; Romans 8:9-14; 1 Corinthians 6:19-20 KJV

all pre-Pentecost believers came short of these tremendous blessings that are the heritage of every genuine believer in this age.[45]

In the New Testament a person is spiritual because of the indwelling presence and power of the Holy Spirit and the spiritual gifts which He imparts to the believer.[46] Even Martin Luther, when he had the famous Tower experience, came to realize that God's righteousness in Romans chapter one is not the justice that we have to fear, but the positive righteousness we receive by personally trusting in Christ.[47]

Thus, theology predicates the spirituality of God. The spirituality of man refers to the immaterial part of his nature. The term is also used with reference to the disposition or internal condition of men when in such a state as prepares them to recognize and properly appreciate spiritual realities.[48]

Biblical Foundations

Spirituality is one of the goals of the process of sanctification. It consists of spiritual maturity[49] and Christ likeness[50] that is produced by the Holy Spirit.[51] Spirituality

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[44]Matthew 3:11-12; Mark 1:8; Luke 3:16-17; John 1:32-33 KJV

[45]*New Unger's Bible Dictionary, Electronic Database* [CD-ROM] (PC Study Bible For Windows, 1993-98).

[46]*Nelson's Illustrated Bible Dictionary, Electronic Database* [CD-ROM] (PC Study Bible For Windows, 1993-98).

[47]*Illumina Bible Encyclopedia, Electronic Database* [CD-ROM] (Carol Stream, IL: Tyndale House Publishers, 2002).

[48]*New Unger's Bible Dictionary, Electronic Database* [CD-ROM] ((PC Study Bible For Windows, 1993-98).

[49]1 Corinthians 2:14, 15 KJV

[50]Galations 5:22–23 KJV

is described as the great and enduring good in the Gospel of St. Luke 10:42; as love and devotion to God in Deuteronomy 6:5; Joshua 22:5; 1 Kings 8:23; and Psalms 1:2; 51:6.

Spirituality is said to bring peace in Isaiah 26:3; Jeremiah 33:6; and Romans 8:6; 14:17. Spirituality is indifference to worldly good, as described in 1 Corinthians 7:29-31 and Colossians 3:1-3. It thirsts for heavenly blessings, as seen in the Gospel of St. Matthew 5:6, and the Gospel of St. John 6:27. It is said to be produced by the indwelling of the Holy Spirit, as found in the Gospel of St. John 14:16,17 and Romans 8:4.[52]

Through the ministries of the church, we are hoping to produce people that are connected to evangelism, whereby they can live out their spirituality in a passionate way. We pray that ministry is conducted in such a way that people will have an opportunity to understand and discover their gifts, in what area they are gifted, and how to walk in their gifts.

Spiritual gifts are the bestowal of the Spirit of God on every believer as the result of the resurrection of Christ and the formation of His Body. These gifts provide ability and empowerment to serve God during this age by bringing others into the Body by way of evangelism, as found in Paul's writings to the Ephesians 4:11, and by ministering to others in the Body, as seen in 1 Peter 4:10. Some gifts were foundational to the apostolic period of the Church.[53]

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[51]Paul S. Karleen, *The Handbook to Bible Study, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

[52]James Swanson, *New Nave's Topical Bible, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

[53]Paul S. Karleen, *The Handbook to Bible Study, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

This is only part of divinely inspired experiences all Christians need on a consistent basis in order to become mature in Christ.

We are all capable, oftentimes, of being spiritual sluggards; we do not want to mix with the rough and tumble of life as it is. Our one object is to secure retirement. The note struck in Hebrews chapter ten is that of provoking one another and of keeping together—both of which require initiative, the initiative of Christ-realization, not of self-realization. To live a remote, retired, secluded life is the antipodes of spirituality as Jesus Christ taught it.

The test of our spirituality comes when we come up against injustice and meanness and ingratitude and turmoil, all of which have the tendency to make us spiritual sluggards. We want to use prayer and Bible reading for the purpose of retirement. We utilize God for the sake of getting peace and joy; that is, we do not want to establish a relationship with Jesus Christ, but only realize our enjoyment of Him. This is the first step in the wrong direction. All these things are effects and we try to make them causes.

"I think it meet," said Peter, " . . . to stir you up by putting you in remembrance." It is a most disturbing thing to be smitten in the ribs by some provoker of God, by someone who is full of spiritual activity. Active work and spiritual activity are not the same thing. Active work may be the counterfeit of spiritual activity. The danger of spiritual sluggishness is that we do not wish to be stirred up, all we want to hear about is spiritual retirement. Jesus Christ never encourages the idea of retirement—"Go tell My brethren."[54]

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[54]Oswald Chambers, *My Utmost for His Highest, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

"They that wait upon the Lord . . . shall walk and not faint."[55] There is no thrill in walking; it is the test of all the stable qualities. To "walk and not faint" is the highest reach possible for strength. The word "walk" is used in the Bible to express the character— "John looking on Jesus as He walked, said, 'Behold the Lamb of God!'" There is never anything abstract in the Bible, it is always vivid and real. God does not say—'Be spiritual,' but—"Walk before Me."

When we are in an unhealthy state physically or emotionally, we always want thrills. In the physical domain this will lead to counterfeiting the Holy Ghost; in the emotional life it leads to inordinate affection and the destruction of morality; and in the spiritual domain if we insist on getting thrills, on mounting up with wings, it will end in the destruction of spirituality.

The reality of God's presence is not dependent on any place, but only dependent upon the determination to set the Lord always before us. Our problems come when we refuse to bank on the reality of His presence. The experience the Psalmist speaks of—"Therefore will we not fear, though. . ."—will be ours when once we are based on Reality; not the consciousness of God's presence but the reality of it—'Why, He has been here all the time.'

At critical moments it is necessary to ask guidance, but it ought to be unnecessary to be saying always—'Oh Lord, direct me here, and there.' Of course He will! If our commonsense decisions are not God's order, He will press through them and check; then we must be quiet and wait for the direction of His presence.[56]

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[55] Isaiah 40:31 KJV

[56]Oswald Chambers, *My Utmost for His Highest, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

One of the key elements in sanctification is achieving spirituality. Unbiblical ideas of spirituality include: (1) getting more of the Holy Spirit (we have all of Him we will ever need), (2) attempting to eradicate the sin nature (1 John 1:8 proves that false), (3) gradual sinless perfection (1 John 1:8 again), (4) experiencing certain gifts, such as tongues, (5) following some formula, such as asking Jesus to be Lord of one's life. As described in 1 Corinthians 2:15, spirituality is simply maturity in regard to spiritual things, for in 1 Corinthians 2:6 Paul holds up the ideal recipient and doer of his message as the "mature" person. It is noteworthy that when Paul wrote to the Corinthians this first time they had been saved only a few years. So it is normal in God's plan to move to maturity in Christ within that time. "The spiritually mature person is able to penetrate into spiritual issues and come up with the right answers. He can identify sin and righteousness when it shows up in life, while others (the non mature) are puzzled at his insight. He has the spiritual sense to do this because He has so grown to be like Christ that He has started to think like Him."[57]

Of course, this includes many other spiritual components. A person cannot simply say, "I want to be spiritually mature," and expect it to happen. There are no shortcuts to spirituality, although God promises it if we are earnest and get right at the task. A proper relation to the Holy Spirit, obedience to Scripture and the revealed will of God, dedication, separation from sin, and becoming more and more like Jesus Christ Himself, are all involved. Certainly the believer must pay close attention to sin in his life, which

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[57]Paul S. Karleen, *The Handbook to Bible Study, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

breaks fellowship with God, confessing it as it occurs and obtaining forgiveness.[58] He will exercise his spiritual gifts in service, will be careful with his stewardship of what God has entrusted to him (time, body, gifts, money). He will make prayer a significant component of his life, taking advantage of the privilege of taking his needs and concerns to God through the access Christ has provided. He will do everything to shape his life so that bountiful rewards will await him in the presence of his Savior. Colossians 3:1 describes the process of rejecting acts of the old nature and performing those suitable to the new. This brings the believer more and more under the dominion of Christ, serving Him as Master.[59] It is unbiblical to insist that an individual "accept Jesus as Savior and Lord." The New Testament does not speak of "making Jesus Lord" either at salvation or during sanctification. After salvation the emphasis is on obedience, doing the will of God and rejecting impulses of the flesh.

Several roles of the Lord Jesus Christ provide enablement and direction to the believer, in this process. John 15:1–14 portrays Him as the Vine from which we are to derive strength and power for fruit baring. Elders in local churches especially have the encouragement of His presence with them, in the role of the Chief Shepherd, for guidance and wisdom. This is a biblical guarantee that they as under shepherds can count on the interest and direction of the Lord Jesus Christ in the assembly of Christians.[60] This is but one facet of His ongoing provision as the "great Shepherd of the sheep."[61]

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[58]1 John 1:9 KJV

[59]Ephesians 6:6 KJV

[60]1 Peter 5:1–5 KJV

[61]Hebrew 13:20 KJV

An important first step in sanctification is given in Romans 12:1–2. Here Paul exhorts us to give our bodies over entirely to God. It is easy, of course, to say that we are *spiritually* yielded, for no one can disprove that. But it is a greater step to yield the body, because that involves what people see and so is a proof of our sincerity. Besides, since the body can be a source and channel of sin, yielding it brings an important part of our existence under God's control. Some people claim that this act of dedication can be performed over and over. To counter that view, which seems to trifle with a very serious command by making it possible to do it insincerely, many have appealed to the particular tense (*aorist*) of the Greek verb meaning "present" (AV, NASB), "offer" (NIV). The assertion commonly made is that an *aorist* verb denotes an unrepeatable event. However, there are so many examples to the contrary in the New Testament that the interpreter should avoid such a conclusion. *Aorists* often describe events that are repeated. However, in Romans 12:1–2 the act of presentation (v. 1) is contrasted with the ongoing process of transformation of the mind, carried by a "present" tense in Greek. It is the *contrast* between these two acts in vv. 1–2 that strongly suggests that dedication, the surrender of the body, is to occur decisively.

Although this act of dedication may come at a point of crisis—emotional or not—in a person's life, spirituality still does not come all of a sudden. In fact, the road to Christ likeness is fraught with danger. Romans 6:1–14, a passage that expands on Romans 12:1–2, describes our task as cutting off obedience to the old nature and yielding only to the new (as in Colossians 3:1). This is possible because at the cross sin's control over Christ, and therefore over those associated with Him, was broken.[62]

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[62]Paul S. Karleen, *The Handbook to Bible Study, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

A similar exhortation passage is Ephesians 6:10–20, where Paul warns us of the spiritual perils that await us that have their source in satan himself. The believer is to stand his ground after making the proper spiritual preparation. Though final success is guaranteed, ease is not.

"The danger of not heeding such warning passages, in fact, of not growing to maturity and Christ likeness, is not growing at all or so yielding to the pressures of the world that they become the dominant influence in the life of the believer." 1 Corinthians 3:1–4 describes this condition. Some of the Corinthians (remember, they should have gone on to maturity) remained babyish (v. 1) so long that they left themselves wide open to extensive influence from satan's world system. They were then "carnal" or "worldly." Although two different Greek words are used in 3:1 and 3, unfortunately most translations fail to distinguish between them. Babyhood at the beginning stage of the faith is normal. Staying that way has either of two results: conformity not to Christ (spirituality) but the world (worldliness or carnality). Sad to say, many Christians live long stretches of their lives in carnal conditions. It is instructive to notice that Paul goes on in 1 Corinthians 3 to say that one of the marks of carnality is divisiveness. Those who divide groups of believers on the basis of such things as adherence to personalities (how often do we see that!) should be labeled for what they are—Christians who are not right with God.[63]

While for some people the road to spirituality is paved with negative bricks, the New Testament emphasis is on positive surrender and doing the will of God. Certainly

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[63]Paul S. Karleen, *The Handbook to Bible Study, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

this involves commands not to do certain things. But some people enjoy majoring in what should not be done, instead of what should be done in positive, joyous obedience to Christ. Legalism is one such negative route. Legalism is the attempt to please God by erecting hard and fast rules where the Bible does not give them, and then making them binding on oneself and others. It is not a matter of following those things that are commanded, or that have clear biblical principles associated with them. It is a matter of raising decisions on so-called doubtful things to the level of commands. Doubtful things are those that have no New Testament commands associated with them, and which the consciences of various believers lead them to decide on in different ways. Such things include kinds of activities allowed on the Lord's day, dress practices, and, in New Testament times, abstaining from food that has been associated with heathen practices (the issue in Rome). The issue is not that of obeying biblical commands. The New Testament has many laws or commands that we are to follow, such as those in Ephesians 4–5 ("speak truthfully," 4:25). God does not give us a choice on these. We are expected to obey. But there are issues with which no express biblical command can be associated. Several principles must be followed in order to avoid legalistic reactions:

1. In every instance of doubtful things, we are to decide what to do on the basis of love for each other and a desire to be like Christ.[64]

2. We are not entirely free to do what we want. Although we are not bound by the law, we do not have freedom to act in excess or in such a way as to hurt another.[65]

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[64]Romans 14:13–15:3 KJV

[65]Galatians 5:13 KJV

3. In all doubtful things, we are to accept and not judge each other (Romans 14:1–12). The "strong" believer is one who on a particular issue believes he can do certain doubtful things. The "weak" believer is one who believes, for the sake of his conscience, that he cannot. The tendency of the strong believer is to look down disdainfully on the weak believer. The weak, conversely, looks at the strong and condemns him, or, following the example of the strong, goes ahead and does the same thing. In doing so he violates his conscience, and ends up feeling guilty. In fact, he has actually sinned, because the doubtful thing really is sin for him.[66]

The Bible gives no warrant for thinking that the strong believer is more spiritual than the weak. It is better to be a strong believer, but every believer is probably a mixture of both strong and weak.

The overriding guideline in all of this is that the believer is under the grace principle of life. Aside from specific biblical commands, he is to live toward God and others in conscious knowledge that he owes everything to God, and in conformity to the life of the Lord Jesus Christ.[67]

Historical Foundations

The history of educating for spiritual maturity and growth is the history of humankind. The Bible clearly states that in the beginning God created the heavens and

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[66]Romans 14:14 KJV

[67]Paul S. Karleen, *The Handbook to Bible Study, Electronic Database* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, Inc., 1994).

the earth.[68] A big part of that creation was the creation of man and woman. This was the beginning of the human race. That first interaction between God and man, recorded in the second chapter of Genesis, was an educational event. The Bible tells us that the Lord placed man in the Garden of Eden for a purpose. The man was to work and take care of his environment.[69] However, in order for the man to do this properly, within the boundaries that God established for him, he needed instructions. Thus, "the Lord God commanded the man, 'You are free to eat from any tree of the knowledge of good and evil, for when you eat of it you will surely die'."[70] From the beginning, the existence of the human race depended upon a philosophy of education that required man and woman to listen, to learn, and to act upon knowledge acquired by revelation from God. God made it very clear that holding on to knowledge derived from other sources could lead to sin and death. This was even confirmed when the woman that God created as a helper for man[71] listened to the serpent, learned of an alternative, and acted upon an interpretation of righteous behavior in direct opposition to the Word of God.[72] The man also chose to act upon gained wisdom, rather than revealed wisdom, and a form of enlightenment occurred in which the eyes of the man and the woman were opened to all the created world had to offer. However, their eyes were closed to the intimate communion that had existed between themselves and the only source of wisdom, which is the Lord.[73]

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[68]Genesis 1:1 KJV

[69]Genesis 2:15 KJV

[70]Genesis 2:16-17 KJV

[71]Genesis 2:20-23 KJV

[72]Genesis 3:5-7 KJV

[73]Genesis 3:8-24 KJV

This was the beginning of Christian education. Immediately, it was revealed that Christ would be the solution to a conflict between the will of God and the deceptions of satan that has characterized the history of all mankind.

Five major cultural systems of the ancient world made significant contributions in education, in a hope that mankind would mature in worldly wisdom and knowledge.[74] As far back as 3,500 B.C., in connection with the development of written language, formal schools were established in *Sumer* (present day Iraq). There has been artifacts from the area revealing that reading, writing, arithmetic, vocational skills, and allegiance to the king, were the primary focus of this educational system. Instruction was conducted mainly by priests who emphasized worship of the false gods of the Sumerians in their teaching. The *Persians* adopted the educational heritage of the Sumerians, whom they conquered. Basic academic subjects and vocational education were continued, but more emphasis was placed upon the character of male students and preparation for military and political service. In Persian education, however, the tenets of Zoroastrian religion were central and preparation for the hereditary priesthood was a major factor in schooling.

In China, formal schools were established as early as 3,000 B.C. A broader cultural enrichment was present, with character education, music, and poetry predominating. At about the same time (ca. 500 B.C.), schools were emerging in Egypt.[75] A dual system emerged, whereby schools sponsored the government emphasized vocational and military training. Temple schools focused upon scholarly

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[74]W. Barclay, *Educational Ideals in the Ancient World* (Grand Rapids, MI: Baker Book House, 1974), 97.

[75]Ibid.

pursuits such as reading and writing as well as leadership in religious thought and observance.

In view of that pagan character of all ancient education, it is understandable that the *Hebrew* nation was founded by the call of God to Abraham to "Leave your country, your people, and your father's household and go to the land I will show to you."[76] From that time forward in the history of Israel, the Promised Land was the place of blessing. The place of unfaithfulness was outside the borders of the land, among the nations, the confused offspring of Babel, who bowed to idols and served man, rejecting the wisdom of the Most High God.

Thus, Hebrew education for spiritual maturity was focused upon monotheistic beliefs that shaped the culture of the community. The nation was God's treasured possession. Though the whole earth belongs to God, He said that Israel was "a kingdom of priest and a holy nation."[77] The standard for righteous living and behavior in the nation was not a set of arbitrary character traits, it was the character of God. He required no less than perfection of His people, saying unto them, "I am the Lord your God; consecrate yourselves and be holy, because I am holy … I am the Lord who brought you up out of Egypt to be your God; therefore be holy, because I am Holy."[78]

The Law (including the Ten Commandments and the entire regulatory system of Israel) was actually a revelation of the character of God in terms of human behavior. The Law was God telling man how He would act if He were to become a man. Later, in the

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[76]Genesis 12:1 KJV

[77]Exodus 19:6 KJV

[78]Leviticus 11:44-45 KJV

incarnation of God in the person of Jesus Christ, the Law was not abolished. However, it was fulfilled[79] as "The Word became flesh and made His dwelling among us."[80]

At the time of Christ, the fully subsidized Roman educational system was expanding. The Roman influence upon education was typified in the writings of Quintilian (A.D. 35-95). In a twelve volume work, *The Institute of Oratory*, this educational visionary presented the following principles: (1) The maturity level of individual children is a significant determinant of learning, (2) individual mental and physical differences between children affect their rate of learning, (3) excessive corporal punishment hinders schooling, (4) encouragement and rewards are significant learning motivators, and (5) school subjects should be practical – learning should be life-related.

However, Roman culture was losing the vitality and creativity infused by the Greek conquest. Hebrew education, with its separatist stance and religious orientation, was not to be a source of progressive ideas in the movement afoot that would transform both culture and education in the West for centuries to come.

At the outset, *Christianity* did not appear to offer much in the way of educational innovation. Its leader, Jesus of Nazareth, claimed to be the Messiah of the Hebrews, but was rejected by the leaders of the nation. He was executed by the Romans and was represented by a small band of followers who had little formal education. His disciples were common men, ill-equipped to launch a system of moral thought with philosophical implications that would be a landmark in Western history. However, two significant

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[79]Matthew 5:17 KJV

[80]John 1:14 KJV

differences between Christianity and the Hebrew religion define the essence of its potential impact.

The first was the reversal of the separatist character of Jewish society. In what has been called The Great Commission, Jesus gathered His disciples about Him at the end of His earthly ministry and declared, "All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."[81]

The second, implied in the first, was revealed when, just before ascending to the right hand of the Father, Jesus declared, "you will receive power when the Holy Spirit comes upon you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."[82]

As Christianity spread, the contrast between the teachings of Jesus of Nazareth and the philosophy of the Age of Pericles became apparent: "Gone is the unambiguous superiority of contemplation over active life; gone is the notion that all necessary activities are beneath the freedom and dignity of perfect life; gone, finally, is the notion that all human doing is either an activity thoroughly meaningful in itself or else only a 'purification.' For Christian deeds of charity serve a world which is not the Christian's homestead, and yet, they have to be carried out almost as if they were the only thing which really mattered."[83]

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[81]Matthew 28:18-20 KJV

[82]Acts 1:8 KJV

[83]Nicholas Lobkowicz, *Theory and Practice* (South Bend, IN: University of Notre Dame Press, 1967), 74.

Pinar and Grumet expand upon the revolutionary impact of Christianity and relate it to the theory and practice of education: "For the Greeks, contemplation was reserved for the prosperous male. For Christians, even the poor can be saved … Nor did one need to be brilliant, or a philosopher, in order to achieve wisdom. Acceptance and belief require no sophisticated mental operation; even the illiterate and the enslaved can achieve the Christian equivalent of wisdom: Salvation."[84]

Writing to the church at Corinth in the first century, Paul confronted the Corinthians' inclination to adopt the wisdom of the world and the morality of the age. He sought to dispel any embarrassment at believing the truth of the Gospel and being devoted to the quality of life that is found in the example of Jesus Christ:

> [6]Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: [7]But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: [8]Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. [13]Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. [14]But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. [15]But he that is spiritual judgeth all things, yet he himself is judged of no man. [16]For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.[85]

Unfortunately, the history of Christian Education that moves toward spiritual maturity, is littered with educational theory and practice based upon the wisdom of the rulers of the age rather than the Lord of the ages. Too frequently, the Word of God has been viewed as inferior to human wisdom. Whether through imperial edict, church

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[84]William F. Pinar and Madeleine R. Grumet, "Socratic *Caesura* and the Theory-Practice Relationship," *Theory into Practice,* 21 (Winter 1982): 32.

ordinance, or academic intimidation, divine revelation ought to be preferred over human judgment in a hope that we all will grow spiritually.

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[85]I Corinthians 2:6-8, 13-16 KJV

CHAPTER FOUR

METHODOLOGY

The researcher, for this Doctor of Ministry project, hopes that by involving church members in Southside Tabernacle Church's "Urban Bible Training Center," their spiritual maturity and growth will be enhanced. The project is designed to bring structured biblical courses into an existing Christian environment. The UBTC targets lay people and leaders. There is a need for Christians to abound in the work of the Lord; therefore, in order to be a successful example and leader, spiritual maturity and growth are essential.

There is a greater need for spiritual growth and maturity among the members of the Church. Rapid Church growth and greater practical need among God's people calls for it. Spiritual growth can only make an individual a higher quality of person who as a result becomes more usable in the Kingdom of God. Structured study for spiritual maturity allows God's perfect will and purpose for our lives to be revealed. Our goal as leaders should be to grow spiritually, have a strengthened spiritual life, so that we may be more able to equip the saints for the work of the ministry.

Initially, an Urban Bible Training Center Agreement was established between Global University, of Springfield, Missouri, and Southside Tabernacle Church, of Chicago, Illinois. This enabled the Church to teach accredited college level courses, from

Global University's curriculum, to both lay leaders and members of the local church, at the local Church. In developing a partnership with Global, students had the opportunity to decide to take a course to learn more about a particular subject; or to take courses toward achieving a particular goal, such as earning a biblical certificate or a degree. We decided to start with offering two classes per eight-week period of time. The classes were offered on Saturday mornings. The first class started at 9:00 a.m. and ended at 10:30 a.m. The second class started at 10:45 a.m. and ended at noon.

The research classes that were chosen for research were Old Testament Survey, and Biblical Theology of Prayer. Old Testament Survey was taught from January 8, 2005, through February 26, 2005, from 9:00 a.m. to 10:30 a.m. Biblical Theology of Prayer was taught from April 9, 2005 through May 28, 2005, from 9:00 a.m. to 10:45 a.m. The researcher found that holding class on Saturdays, gave more people the opportunity to participate.

After promoting the classes by way of flyers, brochures and bulletin inserts in local churches and around the immediate community, we established dates for registration. At registration, potential students made application along with submitting their pastor's recommendation. Students were selected and textbooks were ordered for each course. The text used for the Old Testament Survey Class was *Old Testament Studies, volumes 1 and 2* by Frank M. Boyd. The text used for the Biblical Theology of Prayer Class was *The Spirit Helps Us Pray* by Robert L. Brandt and Zenas J. Bicket.

The following criteria were used in the selection process: (1) high school graduate, (2) pastor's recommendation, and (3) being led by God. Based on the application and registration process the researcher chose three students for this project

that are identified as Student A, Student B, and Student C. Urban Bible Training Center guidelines were given to each student upon acceptance into the Center.

Each class opened with prayer. Students were required to sign an attendance sheet. For one hour and fifteen minutes, students received instruction from the pre-selected curriculum from Global University. Both reading and writing assignments were given at the end of each class, and someone would close in prayer.

The goal of this ministry project was to develop spiritual growth and maturity through Christian education. The measuring instruments used for the collection of data are quizzes, progress evaluations, final exams, personal interviews, and instructor evaluations. The researcher's hope was that, by way of the measuring instruments used, the students would apply themselves to prayer and the studying of the information given to them in class, giving themselves an opportunity to grow spiritually. It is necessary to measure the amount of growth in the student, in order to compare those who participated and achieved spiritual growth, to those who did not.

CHAPTER FIVE

FIELD EXPERIENCE

Data Collection: Methods and Techniques

As classes began, the researcher identified three students that participated in the classes "Old Testament Survey" and "Biblical Theology of Prayer." Details concerning each student were gathered by way of the application. The application contained general information: (1) name, (2) address, (3) telephone number, (4) e-mail address, (5) social security number, (6) attend church, (7) current pastor, (8) occupation, (9) current employment, (10) educational level, (11) male or female, and (12) marital status. Also contained in the application were the following spiritual questions: (1) When did you become a Christian? (2) How long have you been attending your church? (3) Have you been baptized in water? (4) Have you personally led anyone to Christ? (5) Have you ever discipled a new believer? (6) What is your definition of a servant? (7) What do you believe are qualities of a spiritual leader? This information gave the researcher a basic understanding of each student.

To get a better understanding of students A, B, and C, the researcher asked that each student get a recommendation from their pastor. General information for the student and the Pastor was on the recommendation. The recommendation consisted of a number of questions to be completed by the student's pastor, to wit: (1) How long have you known the student? (2) Has your relationship been close or casual? (3) What is the nature

of your relationship? (4) Please evaluate his/her character: (excellent, good, poor, unknown). (5) Does the applicant respond well to authority? (6) Does the applicant exhibit spiritual maturity? (7) Is the applicant emotionally stable? (8) To your knowledge, is the applicant's life above question morally? (9) To your knowledge, does the applicant engage in the use of tobacco, alcohol or drugs? (10) Do you recommend the applicant for this Urban Bible Training Center? The foregoing information gave the researcher a better understanding of the students entering the project.

In the Old Testament Survey Class, the researcher taught every Saturday morning from 9:00 a.m. to 10:30 a.m., over an eight-week period of time, using Frank M. Boyd's text, *Old Testament Studies*. Each class would begin with prayer. The researcher gave progress evaluations from the third through the eighth week. Progress evaluation one included questions concerning the books from Genesis to Deuteronomy. Progress evaluation two included questions concerning the books from Joshua to Esther. Progress evaluation three included questions concerning the books from Ezra to Songs of Solomon. Progress evaluation four included questions concerning the books and information from Joel to Isaiah. Some of the questions were: (1) What is the main theme of the book of Joel? And, (2) What conditions were a part of the times of Hosea? And last, Progress evaluation five included questions concerning the books from Micah to Malachi.

Weekly attendance was taken in the Old Testament Survey class. If you missed more than three classes, you were dropped from the class. Also, at the end of the eight week period, final exams were given, and an instructor's evaluation was used as a measuring instrument in helping to discover whether or not Christian education had

helped students A, B, and C, to grow and mature spiritually. The final exams were mailed to the Urban Bible Training Center from Global University in Springfield, Missouri.

The researcher taught the Biblical Theology of Prayer Class every Saturday Morning, from 9:00 a.m. to 10:30 a.m., over an eight-week period of time, beginning on April 9, 2005. The researcher began teaching this class approximately one month and one week after teaching the class "Old Testament Survey." Each class began with prayer as the researcher taught from Robert L. Brandt's and Zenas J. Bicket's text *The Spirit Helps Us Pray.*

The researcher gave to the students their first quiz in the third week. The first quiz consisted of word definitions of the words: (1) adoration, (2) communion, (3) confession, (4) contrition, (5) entreaty, (6) intercession, (7) meditation, (8) petition, (9) praying in the spirit, (10) supplication, (11) thanksgiving, and, (12) travail. These words were described, by the authors, as the twelve different types of prayers. The second quiz was given in week four. Some of the questions on the quiz included: (1) What more did Moses do after he prayed? And, (2) What two instances of Abraham's failure to pray resulted in problems for others? In week five, the researcher gave to the students a mid-term exam. A few of the mid-term exam questions were: (1) The primary virtue seen in Job's prayers is? (2) Jeremiah was called "the weeping prophet" because? And, (3) "That I may gain Christ" (Philippians 3:8) means what? In week six, the petitions of David, Hezekiah, Nehemiah, and Daniel were studied. Also, in week six was a quiz, which consisted of the questions: (1) With what five attitudes did Nehemiah approach God? And, (2) what was Daniel's routine practice of prayer? During the seventh week, the activities of ministering angels were studied. Also, the students reviewed highlights from the great revival that

began on the Day of Pentecost. These were some of the subjects that the students were tested on during week seven.

Again, weekly attendance was taken in the "Biblical Theology of Prayer" class. If you missed more than three classes, you were dropped from the class. Also, at the end of the eight week period, final exams were given, and an instructor's evaluation was used as a measuring instrument in helping to discover whether or not Christian education had helped students A, B, and C, to grow and mature spiritually. The final exams were mailed to the Urban Bible Training Center from Global University in Springfield, Missouri. Upon completion of the exams by the students, the exams were mailed back to Global University for grading and anonymity. Individual interviews were conducted with each student to aid in the evaluation.

Data Analysis

There are several components that are in need of analysis in testing the hypothesis. The researcher believes that involving church members in Southside Tabernacle Church's Urban Bible Training Center, to develop their Christian education, will enhance the spiritual maturity in these believers.

The mission of Southside Tabernacle Church's Urban Bible Training Center is to: (1) Integrate education and service through a worldwide network for student support, (2) Provide required studies for credentialing for the Certified Ministers License, License to Preach, Ordination and Specialized License, (3) Provide access for ministerial training from adult continuing education to graduate level, (4) Produce curricular materials in multiple languages, and (5) Serve the local Church and Christian community through

evangelism, discipleship, and leadership training through nonresidential distributed learning methods.

Students A, B, and C, were selected after having taken the courses "Old Testament Survey" and/or "Biblical Theology of Prayer." Before enrollment, the researcher had all three participants fill out applications. Also, the researcher had the participants attain references from their pastor. In collecting this data, the researcher was able to find out information about the students, in an effort to identify where the students were, both practically and spiritually, before taking the courses. The researcher had students A, B, and C, sign a release form to release any courses that may have been taken previously by students A, B, or C. Upon enrollment, all students were given a Guide for Southside Tabernacle Church's "Urban Bible Training Students." The Guide gave specific guidelines on topics such as cheating, plagiarism, fabrication, obtaining an unfair advantage, and disrespectful treatment of the Urban Bible Training Center's representatives, faculty, staff, or students. In producing such a Guide, the hope is that the students will develop right practices that will help to enhance right fellowship, a right belief, and a right way of worship.

In Student A's case, Student A was enrolled in both "Old Testament Survey" and "Biblical Theology of Prayer." She was 56 years old and has been a member of Southside Tabernacle Church for three years. "Old Testament Survey" was the first Bible class that she had taken. Both her and her husband did not get saved in their mid 50's. In the "Instruction Evaluation," she stated that she learned a great deal in the class. There were five progress evaluations given over the course of eight weeks. With each progress evaluation, her grades increased. Student A also stated that the class was very helpful in

her Christian walk. In the personal interview she alleged that she had grown spiritually after learning more about the Lord.

Student A also took the class "Biblical Theology of Prayer." While taking the class, student A stated that she began to set aside regular times to pray, as she learned more about prayer. Hosea writes "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee ..."[1] Student A took a series of quizzes along with a mid-term exam and a final exam, all of which she made passing grades. On each test student A improved her grade, letting me know that her study habits had increased and that she was interested in learning. Student A mentioned that after learning about the different types of prayer, student A felt as though she were free to go to God, each and every time, just the way she was. In the "Instruction Evaluation" for the class "Biblical Theology of Prayer," student A stated that the class was very helpful in empowering her for ministry. While interviewing student A, she stated that she believed the class enhanced her spiritual growth. Student A is eager, at this point, to continue her Christian education, hoping to become more spiritually mature.

Student B enrolled in the class "Biblical Theology of Prayer." This particular student was 75 years old and on fire for God. In student B's pastor's evaluation, he stated that student B responded well to authority and was emotionally stable. Everything that student B thought could help her to develop a closer relationship with God, she wanted to be a part of it. Student B was faithful in her weekly attendance. She had been in church for 30 years, but had never attempted to enroll in any Christian educational program; including Sunday school; however, for some reason, student B had a yearning desire to

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[1]Hosea 4:6, K

enroll in Southside Tabernacle Church's Urban Bible Training Center. Student B would read and study daily. Nevertheless, her testing skills were not very good. She made passing grades on three out of the four quizzes. Student B passed the mid-term exam, but failed the final. I believe because she had not been in school for over fifty years, the academic process was again new and very challenging for her. In the "Instruction Evaluation" she stated that the things she learned in class were very important to her. In the personal interview she said that the class helped her to gain a better understanding of God. Student B also stated that the class helped her personal behavior and had given her a different way of looking at life. She felt that she had grown spiritually and had come to know God better as a result of the class.

Student C had been in Church almost all of her life. Student C was raised in southern Georgia most of her young life. Nevertheless, student C had been in Chicago for over 50 years. Student C was 71 years old. She has a daughter that is married to a senior pastor. Her daughter and son-in-law have been pastoring for 17 years. Student C was enrolled in the Biblical Theology of Prayer Class. On her application she stated that she had been saved and water baptized for 45 years. In the pastor's recommendation, he highly recommended her for the Urban Bible Training Center's course of instruction. He said that she was honest, dependable, and a hard worker. Student C attended five of the eight weeks, and passed two of the four quizzes and both the mid-term and final exam. In the "Instruction Evaluation," student C said that she felt there was not enough discussion. However, she believed that the discussions that the class did have were enjoyable and helpful. Student C, in the personal interview, stated that she enrolled in the class to gain

more knowledge; in a hope that she could become a higher quality, better variety of Christian. She said that she wanted to be more usable in the Kingdom of God. Even though student C was not able to give herself 100 percent to the attending of the class, she still believed that the class helped her to grow spiritually.

Outcome

The researcher, as a result of the project, believes that Christian education is a component of the Kingdom of God that can produce, along with the power of God, spiritual maturity in an individual. The researcher believes that educating toward spiritual maturity can move one into becoming a higher quality and better variety of Christian.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

In reflecting back over the entire project, the researcher believes that educating toward spiritual maturity is a necessary part of Christian life. Christian education helps us to understand more about the knowledge, will, and ways of the Lord. However, to initiate and carry out a project such as this, the researcher became familiar with several other components. In order to establish this satellite school, as an extension site of Global University out of Springfield, Missouri, the researcher had to apply, by way of "Study Center Agreement," for the extension site to exist at Southside Tabernacle Church. Also, the researcher, as well as the Church, had to send to Global University multiple recommendations. In setting up an "Urban Bible Training Center" in this way, it enabled students A, B, and C, to take Christian courses that were accredited and could ultimately count toward continuing education, credentialing, diploma, certificate, or degree. Nevertheless, starting the "Urban Bible Training Center" took about three to six months before the application process was approved.

Before beginning classes, the researcher developed methods to promote the "Urban Bible Training Center" in the community and within the local Church. The researcher promoted the Training Center for two months before actually starting the first class. In promoting the "Urban Bible Training Center," the researcher used flyers, bulletin inserts, brochures, radio and pulpit announcements. Potential students were a bit

apprehensive about enrolling into the Training Center; however, the researcher believes that God divinely sent students to enroll in the courses.

In moving through the week-to-week schedule, that was developed by the researcher and structured by Global University, it was necessary to be very knowledgeable of the subjects that were being taught. Every week, students A, B, and C, asked lots of questions. Over the course of time, asking questions is better than not having questions at all. Asking questions means that students are thinking, and thinking is necessary for spiritual growth. They were very interested in the material that was shared with them from the classes "Old Testament Survey" and "Biblical Theology of Prayer." Not only did one have to be knowledgeable of the material taught, the instructor also had to thoroughly review and correct homework assignments, quizzes, and exams. However, the researcher could tell that the students became more and more interested in the courses, in the Bible, and in the Lord, over the eight-week period of instruction. Often times, they would even call the researcher's home to find out information, concerning what they were focusing on in class. The students not only learned, but they grew in the Lord both practically and spiritually. Each student was unique and different in his or her own way. Nevertheless, in maturing spiritually, prayer took its course as the students developed a peculiar union with Christ. The researcher believes that the intellectual can be divorced from the spiritual, but the spiritual can never be divorced from the intellectual. For the apostle Paul clearly says, "The pure in heart, shall see God."[1] Through more intensive discipleship and learning, students A, B, and C, allowed the Spirit of God to dwell and rule in their lives. Experiences of pain, loss, disappointment,

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[1]Matthew 5:8 KJV

rejection, and humiliation, are often times doorways to the sacred. It is during these times when people let go of their defenses and are open to accept experiences that had previously been ignored or denied. Even though students A, B, and C, were advanced in age; the researcher believes that over the years and through life's experiences, God prepared their hearts so that ultimately, they would be more able to receive from Him.

The ministry project has assisted the researcher in a number of different ways: (1) the ministry project has enhanced the spiritual growth and maturity of the researcher, (2) the ministry project has developed a more sound grasp on what it takes to enhance the spiritual development of believers, (3) the ministry project has given the researcher a more structured way to develop spiritual growth through Christian education, (4) prayer has become a key ingredient toward spiritual growth, along with Christian education, (5) wholesome Christian relationships are key to the productivity of spiritual growth, and (6) the researcher believes that the more knowledge of Jesus Christ that is obtained, there is a better opportunity for a higher quality of Christian life, along with having more of a variety of Godly gifts to give.

The focus of Christian education in the church, must be guided toward the spiritual development of the people. The researcher believes that students A, B, and C, were spiritually minded people who had set their will and affections on God before entering into the class, because of their many years of church attendance. This brought about a love for the courses, as well as, a deeper appreciation and relationship with the Lord. Students A, B, and C, ultimately have felt called to take up the journey of discipleship. Their Christian life is becoming a private inner journey of personal morality, prayer, devotional experiences, and a sense of closeness to God. Nevertheless, education

that leads to spiritual growth, must engage the mind and the way people think. We must take the spiritual development of people very seriously. Also, in the midst of this project, the researcher came to the understanding that no one person can produce fruits of righteousness in another person by their own efforts. Some people fall into the trap of thinking that being a Christian is only a matter of lifestyle. However, in viewing this from a theological perspective, God wants all of His people to do the right thing for the right motive. Only God can produce maturity in His children. Henceforth, we must always point our ministry toward God, through Jesus Christ, for His glory.

APPENDIX A

URBAN BIBLE TRAINING CENTER / GLOBAL UNIVERSITY STUDY AGREEMENT

GLOBAL UNIVERSITY
system
Berean / ICI
1211 S. Glenstone, Springfield, MO 65804
Phone: (800) 443-1083; Fax: (417) 862-1083
E-mail: berean@globaluniversity.edu
Website: www.globaluniversity.edu

Sponsoring church or ministry

Name: Southside Tabernacle Church
Address: 7724 S. Racine St.
Chicago, IL 60620
E-mail: mkroussell@prodigy.net
Phone: 773-488-3443

UBTC Director

Name: Reverend Michael K. Roussell
Address: 3528 Marseille LN
Hazel Crest, IL 60429
E-mail: mkroussell@prodigy.net
Phone: 708-647-0379

UBTC Committee

Name: Bishop Spencer Jones
Address: 11751 S. Campbell St.
Chicago, IL 60655

Name: Reverend Kathy Jones
Address: 11751 S. Campbell St.
Chicago, IL 60655

Name: Evangelist Laverne Davis
Address: 2053 W. 68th Pl
Chicago, IL 60636

Urban Bible Training Center
Global University
Study Agreement

When Christ gave the Church the ministry of teaching, He committed to us the responsibility of communicating His Word for people to know Him in truth. Global University is committed to assisting Urban bible Training Centers in the United States to train lay workers and ministers. Through studying courses from Global University's Berean School of the Bible, lay workers and ministers can receive a UBTC certificate and satisfy study requirements for ministerial credentials.

Terms of the Agreement

Global University will:

1. Provide quality study materials.
2. Assist with instructional and adminstrative guidelines and materials.
3. Allow a 20% discount on tuition, study guides, and textbooks.
4. Grade each student's work according to appropriate academic regulations and standards.
5. Maintain a permanent record of each enroled student" completions of study. The initial application fee of $10.00 will be waived for UBTCs.
6. Issue appropriate certificates and diplomas as specified in the UBTC guidelines.

The Urban Bible Training Center will:

1. Provide names, Social Security (Student) Numbers, and other vital student information as required when orders are placed.
2. Protect the identity and integrity of the name of Global University and its various divisions.
3. Protect the copyrights of Global University textbooks, study materials, and examinations.
4. Provide high-level instruction through the selection of qualified facilitators and establishment of proper group and enrollment standards.
5. Provide appropriate facilities for students to meet for study and discussion.
6. Collect all enrollment fees, tuition (as applicable), and materials fees, and remit the total amount due to Global University.
7. Administer/proctor final examinations and send to Global University for grading.
8. Bear the costs of distributing promotions materials locally and practical expenses such as postage of course examinations and assignments to Global University.
9. Comply with all regulations stated in the UBTC Guidelines.
10. Carefully monitor the advertising of the courses to conform to the standards set forth in the Guidelines.

Registrar(s)

Name: Pastor Al Koger
Address: 3951 W. 178th St
Country Club Hills, IL 60478

Required Endorsements

1. _____
Sectional Presbyter

2. _____
District Superintendent or Delegate

(Please send to Intercultural Ministries – Division of Home Missions for remaining endorsements.)

1. _____
Intercultural Ministries Director

2. _____
Dean – Global University, BSB

Subscription:

We, the UBTC Committee, agree and will comply with the relationship as hertofore stated. We wish to establish an Urban Bible Training Center.

_____
Senior Pastor

_____
UBTC Director

_____
Date

APPENDIX B

INSTRUCTION EVALUATION

INSTRUCTION EVALUATION

These questions are to provide student response during or after the course of study. Be honest and fair with your answers. Give your opinion, but not your name.

Date: _____ **Course:** _____ **Facilitator:** _____

1. In this class I have learned
___ a great deal
___ some
___ very little

2. What I learned in this class was
___ very important
___ important
___ not very important

3. In regard to the amount of group discussion, I feel there was
___ too much discussion
___ just the right amount of discussion
___ not enough discussion

4. The class discussions were
___ very enjoyable & helpful
___ enjoyable & helpful
___ largely irrelevant

5. For my Christian walk, this class was
___ very helpful
___ helpful
___ not very helpful

6. For being empowered for ministry, this class was
___ very helpful
___ helpful
___ not very helpful

7. The class materials were (can check more than one) ___ easy to read ___ challenging ____ Difficult to read ____ relevant to real life ____ other: _____
_____

8. The way this class helped me, and my ability to minister to others was _____
_____
_____

9. I think the class could be improved by _____
_____

10. Class content I discussed with my mentor was _____
_____

11. Make any comments you would like about a) textbook b) study guide c) facilitator _____
_____
_____
_____

Please return this unsigned questionnaire to your facilitator or registrar/record keeper.

APPENDIX C

URBAN BIBLE TRAINING CENTER WEEKLY SIGN UP SHEET

URBAN BIBLE TRAINING CENTER

7724 S. Racine St., Chicago, IL., 60620; Phone (773)488-3443; Fax (773)488-3041
Reverend Spencer Jones, Senior Pastor
Reverend Michael K. Roussell, Program Director

WEEKLY SIGN UP SHEET

1.

2.

3.

4.

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APPENDIX D

URBAN BIBLE TRAINING CENTERQUIZ #1 – BIBLICAL THEOLOGY OF PRAYER

URBAN BIBLE TRAINING CENTER

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Bishop Spencer Jones, Senior Pastor
Reverend Michael K. Roussell, Program Director

Quiz #1 – Biblical Theology Of Prayer

Definitions

1. Adoration
2. Communion
3. Confession
4. Contrition
5. Entreaty
6. Intercession
7. Meditation
8. Petition
9. Praying In The Spirit
10. Supplication
11. Thanksgiving
12. Travail

APPENDIX E

URBAN BIBLE TRAINING CENTERQUIZ #2 – BIBLICAL THEOLOGY OF PRAYER

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Biblical Theology Of Prayer - Quiz #2

1. What phrase describing Enoch's life proves that he was a man of prayer?

2. What two instances of Abraham's failure to pray resulted in problems for others?

3. If God can relieve suffering but does not, what should be one's response to personal suffering?

4. How did God respond to every "I am not" of a fearful Moses?

5. What more did Moses do after he had prayed?

6. What do each of the following items of the tabernacle teach about prayer or mankind's access to God?

7. What happened to the children of Israel when they forgot God and no longer remained in communion with Him?

8. What was the purpose of Gideon's asking for a sign as he laid out the fleece on the ground?

9. Give one example of a sad result of prayerlessness and one example of answered prayer from the life of Samson.

10. Were Saul's prayers not answered?

APPENDIX F

UBTC MID TERM EXAMINATION – BIBLICAL THEOLOGY OF PRAYER

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Mid-Term Examination

(Biblical Theology Of Prayer)

1. We know that Enoch was a man of prayer because Scripture tells us that he

2. The altar in the Old Testament spoke of prayer because

3. An example of the tragedy of prayerlessness in the life of Abraham was

4. The Old Testament records a vow as part of the prayer of what two men?

5. The primary virtue seen in Job's prayers is

6. The overwhelming tone of Moses' prayer was

7. The tabernacle in the wilderness is a good illustration of prayer because

8. Gideon's asking God to confirm His divine guidance through a fleece was appropriate because

9. Samuel's first recorded prayer was

10. Saul's prayer and religious activity were not honored by God because

11. David's prayers at times of failure were marked by

12. Solomon's request of God as he came to the throne was for

13. The powerful and effective prayer of Elijah was held up as an example by what New Testament writer?

14. What incredible miracle did God perform in answer to Elisha's prayer?

15. Nehemiah's "Remember me" prayers were prompted by his desire

16. Upon receiving a revelation of God, Isaiah expressed

17. Jeremiah is called "the weeping prophet" because

18. According to Scripture, Daniel's daily prayer routine was

19. According to Scripture, in order to receive whatever we ask of God, we must

20. One prayer that Jesus said would always be answered is a request for

21. The first prayer meeting of the Early Church (the Day of Pentecost) affected the world forever by

22. The Pentecostal definition of "praying in the Spirit" is

23. "That I may gain Christ" (Philippians 3:8) means

24. The teaching on prayer in the Book of James indicates that

_____

_____

_____

25. According to Peter, in order for husbands to pray effectively, they must

_____

_____

Definitions

1. Adoration

2. Communion

3. Confession

4. Contrition

5. Entreaty

6. Intercession

7. Meditation

8. Petition

9. Praying In The Spirit

10. Supplication

11. Thanksgiving

12. Travail

APPENDIX G

URBAN BIBLE TRAINING CENTERQUIZ #3 – BIBLICAL THEOLOGY OF PRAYER

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Biblical Theology Of Prayer - Quiz #3

1. In times of failure and adversity, what did David do before he prayed?

2. What are the five earnest expressions often found in the public prayer of a godly leader?

3. List the five descriptive terms David applies to God that are most meaningful to your relationship with God.

4. Which eight of the many petitions of David are closest to your needs at the present time?

5. What lessons can be learned from the prayer experiences of Hezekiah?

6. With what five attitudes did Nehemiah approach God?

7. What kind of prayer did Isaiah voice when he received a revelation of God?

8. What two things do prayers of praise, such as Isaiah prayed, accomplish?

9. What was Daniel's routine practice of prayer?

10. What was the content of Jonah's prayer from a most unusual place of prayer, the belly of the great fish?

APPENDIX H

URBAN BIBLE TRAINING CENTERQUIZ #4 – BIBLICAL THEOLOGY OF PRAYER

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Biblical Theology Of Prayer - Quiz #4

1. What is an angel as described in scripture?

2. What are the activities or ministries of angels?

3. In answer to the prayer of the Early church, how did the angel participate in Peter's deliverance from prison?

4. How does the Pentecostal view of the relationship between prayer and revival differ from the view held by many church historians?

5. What were the highlights of the great revival beginning on the Day of Pentecost?

6. How can a person fulfill Paul's admonition to "pray continually"?

7. Why is the establishment of a regular prayer habit so important?

8. What use can be made of Scripture to develop an effective prayer life?

9. What are the various forms of prayer in a congregational setting?

10. What is the distinguishing feature of concert prayer?

11. What guidelines should be followed for home prayer meetings?

12. In what way is sin the enemy of a regular and effective prayer life?

13. How can a supremely holy God enter into a world so full of sin and answer the prayers of imperfect people?

14. How then do we know that prayer works?

APPENDIX I

UBTC PROGRESS EVALUATION #1 – OLD TESTAMENT

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Progress Evaluation #1 – Old Testament

1. The word Genesis means

2. The theory stating that Genesis 1:2 indicates some calamity or cataclysmic change happened to the original earth and left it in a chaotic state is called the _____ theory.

3. Included in God's covenant with Noah was the provision that

4. Ham's descendents settled in Caanan, which is modern _____.

5. Enoch, the seventh in the line from Seth, was a

6. The tree of the knowledge of god and evil was placed in the Garden in order to

7. When God called Abraham, Abraham responded by

8. In what way was Isaac not a type of Christ?

9. Jacob acquired the birthright because he

10. Joseph's experiences with false accusations and adversity were

11. In contrast to the theme of Genesis, the Book of Exodus marks

12. What was God's answer to Moses' excuse that "they will not believe"?

13. God sent the plagues upon the Egyptian in order to

14. This feast was to be a perpetual memorial of Israel's deliverance from the Egyptians. _____

15. _____ of the Ten Comandments are repeated in the New Testament in some form.

16. The tabernacle was

17. Under the law of Moses, honey and leaven were prohibited from the meal offering because

18. Nadab and Abihu's severe punishment was necessary because they

_____

_____

_____

19. Which statement best describes the theme of the Book of Leviticus?

_____

_____

_____

20. The Feast of _____ occurred seven weeks after the Feast of Unleavened Bread and celebrated the ingathering of autumn.

21. In the Year of Jubilee _____.

22. Which tribe was responsible for the care of the tabernacle? _____

23. A Nazarite was a person who

_____

_____

_____

24. Moses' prophecy of Christ in Deuteronomy 18 calls attention to an interpretive law of prophecy called _____.

25. The rocks at Kadesh and Rephidim symbolize two aspects of Christ's work, His sacrifice and His intercession. T / F

APPENDIX J

UBTC PROGRESS EVALUATION #2 – OLD TESTAMENT

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Progress Evaluation #2 – Old Testament

1. The book of Joshua may be called "The Book of Conquest and Division" because of Israel's

2. Joshua's experience with the 'captain of the host of the Lord" near Jericho is an example of a

3. Israel's defeat at Ai was a result of

4. Which is not a true statement concerning the judges?
   - They were called of God
   - The were endued with power to accomplish their task
   - They were the powerful, prominent, and influential men of the world
   - Their rules overlapped in some cases

5. Which principle of faith is presented in the story of Gideon?

6. The chief value of the Book of Ruth is revealed by

7. Boaz redeemed Ruth by

8. Which of the following is true of the ark?

9. The Books of Samuel were probably authored by

10. Samuel was which of the Following
    - A priest
    - A king
    - A prophet
    - All of these

11. In reaching to Saul's death, David expressed

12. David wanted to bring the ark to Jerusalem because

13. God referred to David as

14. During his reign, Ahab was determined to

15. When Solomon asked God for wisdom

16. How did God manifest His presence at the dedication of the temple?

17. Elijah's successor was

18. The reign of _____ marks the final downfall and bondage of Israel at the hands of the Assyrians.

19. Which king was responsible for the destruction of Baal worship in Israel?

20. Which of the following is a correct statement concerning the Book of Esther?

- God's name is never mentioned
- There are no references to Jewish law or religion
- The book records God's deliverance of His people from the hands of the wicked Haman
- All of these

True or False

21. Judges, a book of victory, contrasts the Book of Joshua, which is a record of failure and defeat.

22. Israel's history during the period of the judges was characterized by faithfulness during the lifetime of a judge, following by a lapse into old sins after the judge's death.

23. The Book Samuel marks a transition from the government of Israel by kings to government by various judges.

24. Both 1 and 2 Chronicles deal with Judah, Israel being mentioned but incidently.

25. While 1 and 2 Kings emphasize the earthly throne (the temple) of the heavenly King, 1 and 2 Chronicles emphasize the throne of earthly kings.

APPENDIX K

UBTC PROGRESS EVALUATION #3 – OLD TESTAMENT

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Progress Evaluation #3 – Old Testament

1. When the Samaritans asked Zerubbabel for permission to help rebuild the temple,

2. Despite the opposition from the Persian governor Tatnai and his associates,

3. In his prayer before the altar, Ezra included

4. During the rebuilding of the wall, what well-planned defensive action did Nehemiah take against the enemy?

5. How had the Sabbath become desecrated during Nehemiah's absence from Jerusalem?

6. Job's response to the Word of the Lord towards the end of the book of Job reveals

7. Hebrew poetry is characterized by

8. The oldest psalm which can be attributed to one author was written by

9. Which title occurs 71 times in the Psalter, is of great antiquity, and probably "give notice of the beginning of a new section or stanza in a hymn or poem designed for singing?"

10. Which psalm is David's song of repentance?

11. Psalm 110, which was quoted by Jesus, is

12. The wisdom taught in the Book of Proverbs is based on

13. The purpose of the Book of Proverbs is to be the

14. The chapter in proverbs in which wisdom is especially personified is

15. The word Ecclesiastes means

_____

_____

_____

16. The authorship of Ecclesiastes is attributed to _____

17. Keys to the interpretation of Ecclesiastes are found in the frequent use of the word

_____

_____

_____

18. The modern allegorical view of the Song of Solomon includes which statement?

_____

_____

_____

True or False

19. The complete rebuilding of the city of Jerusalem and the temple extended through the reigns of Cyrus, Darius, and Artaxerxes.

20. The book of Job treats one of the greatest problems in Life: "Why do the righteous suffer?"

21. The book of Job supports the theory that since all suffering is punishment for sin, Job was being punished for sin.

22. All of the authors of the psalms are known; the majority of them were written by David.

23. Proverbs is the intensely practical book of the Old Testament, applying the principles of righteousness, purity, and godliness to every phase of life.

24. The book of Ecclesiastes is the inspired record of the inspired utterances of a natural man.

25. Of all the books in the Old Testament, the Song of Solomon is the most difficult to interpret and analyze.

APPENDIX L

UBTC PROGRESS EVALUATION #4 – OLD TESTAMENT

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Progress Evaluation #4 – Old Testament

1. When studying prophetic Scripture it is imperative to keep what principle in mind?

2. The Old Testament prophets are divided into two categories: minor and major. What determines these designations?

3. To review historical backgrounds in preparation for studying Isaiah it is helpful to read passages in what books of the Old Testament?

4. What is the main theme of the book of Joel?

5. During Joel's time, the people of Judah were faced with what?

6. Which prophet's book was so highly esteemed by the Jews that they chose a portion of it to be read on the sacred Day of Atonement?

7. Scholars believe Amos must have given forth his messages to large audiences of worshippers at what place?

8. What meaning is behind the symbolism of the "basket of summer fruit" in the Book of Amos?

9. Which conditions were apart of the times of Hosea?

10. Which prophet is unique in that he himself, through personal experience, was the object lesson?

11. The term "historico-prophetic" is applied to the first three chapters of Hosea. This term means what?

12. Which book is a miniature of the Bible in form, message, and doctrine?

13. Which prophet warned King Hezekiah to get his life in order to prepare to die?

14. Isaiah's 60-year ministry occurred during the reign of which four kings of Judah?

_____

_____

_____

True or False

15. The prophet Isaiah was God's mouthpiece in Israel, while Amos was filling a vitally important role as prophet and statesman in Judah..

16. Sometimes the chapter divisions in our English Bible separate a message or theme in a wrong place and may hinder the understanding of a passage.

17. In chapters 7 to 10 of Isaiah, the message to King Ahaz regarding a "sign" is in line with the fulfillment of the Davidic convenant.

18. Isaiah does not make frequent, sudden shifts back and forth between his own times and the future.

19. Edom and Moab were neighboring countries in the area east and south of the Dead Sea, and they will play a role in the last days.

20. Isaiah contains a passage contrasting the first and second advents of Christ.

21. Kindness, selfishness, and acceptance will characterize Israel as well as the Gentile nations in the latter days of the dispensation.

APPENDIX M

UBTC PROGRESS EVALUATION #5 – OLD TESTAMENT

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Progress Evaluation #5 – Old Testament

1. Prophets existing at the same time as Micah were

2. What is noteworthy about Nahum among other prophets?

3. Zephaniah was

4. Jeremiah's commission was to

5. Lamentations is

6. The book of Habakkuk was a prophecy given during what time?

7. The theme of the Book of Obediah is

8. The second chapter of Daniel contains what?

9. As an object lesson to the Israelites, Ezekiel did what?

10. In Haggai's first message he declared the failure to complete the rebuilding of the temple was due to the prophet's

11. The Book of Zechariah contains visions filled with what kind of imagery?

True or False

12. In regard to his convictions and his emphasis on social righteousness, Micah was similar to Amos and Elijah.

13. In Nahum's day, the inner city of Ninevah was military considered easy prey.

14. Habakkuk had difficulty relating God's promises and warnings with his everyday life.

15. The Seventy Week period referred to in Daniel refers equally to the Jews and to the Gentiles.

16. Holy worship was restored among the majority of the people during Malachi's day.

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